

A
S E R M O N

Preached at the

F U N E R A L

OF THE

Right Reverend Father in God,

J O H N

Late Lord Bishop of *Chester,*

At the *Guildhall* Chappel LONDON,
On *Thursday* the 12. of *December,* 1672.

By *William Lloyd* D. D.

Dean of *Bangor,* and one of His Majesties
Chaplains in Ordinary.

L O N D O N :

Printed for *Charles Brome,* 1694.

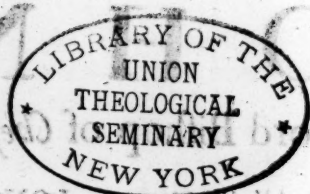
A
SERMON

Preached at the

FUNERAL

OF THE

Right Reverend Father in God,



At the Guildhall, London.
On Thursday the 12. of December, 1672.

By William Lloyd D. D.

Dean of Bangor, and one of His Majesty's
Chaplains in Ordinary.

LONDON.

Printed for Charles Brown, 1662.

6

HEE. 13. 7.

Remember them which have the Rule over, you who have spoken to you the Word of God, whose Faith follow, considering the end of their conversation.

IN handling this Text of holy Scripture, that we may mingle nothing of Humane Affections that our Passions may give no Interruption to you in hearing, or to me in speaking; I should desire to suppress them quite, if it were possible. And possible it is, where they are slighted raised, as upon common and ordinary occasions:

sions : But where they are grounded and strong, where they dare argue, and seem to have Reason on their side, as there is too much in fight for ours ; there I think it is in vain to endeavour it: The only way in this case, is to give them some kind of Vent, to discharge them in part, and to govern what remains of the Affections..

You will I hope the rather bear with my Infirmary, that I cannot contain from deploring the Loss, the irreparable Loss that we suffer, I think all suffer, in the death of this Eminent Person. He was the man in whom his Friends had experience of much good, and had hopes of much more ; not so much for his greatness or power, as abstracting from these, for what they found in himself, which was a great and manifold Blessing to all that ived within his conversation He
was

was a Father a Counsellor, a Comforter, a Helper, a sure Friend : He was all they could wish in every Relation, and by the course of Nature, might have been for many years. But for our sins, (though for his unspeakable advantage) the great and wise God was not pleased to continue that Blessing ; He took him out of this World, when for ought we could judge. there was most need of such men to live in it ; and when we had much reason to expect more good than ever by his living in it.

Oh the Unsearchable ways and Counsels of God ! Oh the Blindness of Humane hopes and expectations ! While we please our selves with the good we have in hand, while we reach out for more, as if there would never be an end, within a few days all withers, all
a van-

vanisheth to This : We have Nothing left, but what it grieves us to see ; We have nothing remains, but what we are willing to be rid of, a poor shell of earth, that we make haste to bury out of our sight.

Yes ; of wise and good men, which is their Priviledg above others, there remains after Death, a Memory, an Example which they leave behind them, as a sacred *Depositum* for us to keep and use until we see them again. Are these things Nothing in our sight ? They are above all price in the sight of God ; who, that they may be so to us, both telleth us the worth, and recommends them to our esteem, and requires the fruit of them in many places of Scripture. But in none with more Application to our present Occasion, than in my Text. I shall sufficiently Justifie

stifie my choice of it, if I can but make it be understood : I shall shew the full Import of it, in those duties which it contains: I shall endeavour to stir you up to practise them with respect to this present Occasion.

First, For the understanding of my Text, we are to look for no help from what goes next before it, or after it : For the whole business of it is contained within it self. It lies in the heap among other directions, which without any certain connexion between them, were given by the Writer of this Epistle to the *Hebrews*, that is, to those *Jews* who were converted to be *Christians*.

For the time when it was written, we are certain of this, that it was while *Timothy* lived ; for he is mentioned as living in the 24 Verse of this Chapter. And he being
a 2
there

there said to have sufferd Imprisonment for the Gospel, this brings us a little nearer to the knowledg of the time. For then it must be after both *S. Paul's* Epistles to *Timothy*. In the last of thole Epistles, which was some years after the other, *St. Paul* speaks much of his own Imprisonment for the Gospel: He warns *Timothy* oft, that he must suffer for the Gospel: He instructs him what to do when God shall call him to suffer. Not a word of any thing that he had suffered already: Nay, he counsels him as a young man, that had never been tryed. He invites him to *Rome*, which was the great place of tryal; in which place, as it appears in the close of this Chapter, *Timothy* did suffer that Imprisonment for the Gospel, from which he was deliverd, when this Epistle was written. It appears, that after the Epistle

Epistle to *Timothy*, how long after we know not, he did go to *Rome*, as *Paul* will'd him. How long he staid there we knew not, ere he did suffer imprisonment. How long he was in Prison, we know not, ere he was set at liberty. Only we know, it was a considerable time, we have reason to think it might be some years; it might be many years that this Epistle was written after the second Epistle to *Timothy*.

And if so, then it was written, not only as *Theodoret* says, long after the death of *James* the Brother of *John*: But account it how you will, this Epistle was written, after the death of *James* the Brother of our Lord. Which *James* being the first Bishop of *Jerusalem*, and the other *James* an Apostle, that is, a Bishop at large, and both these being put to death at *Jerusalem*;

lem; Not to search into Church-History for those others of their order, who died before this time in other places; nor to guess how many others were dead, that are not recorded in Church History: If we think of no more but these two eminent servants of Christ, we cannot be to seek of the understanding of this Text; nor of the application to our particular purpose. I say not, but it may have a more general extent. There is a memory due, not only to the Apostles of Christ, and to the Bishops their Successors; but to all other good Ministers of Christ, yea to all other exemplary Christians. But if the Apostle had meant this only of Bishops, I cannot guess that he would have it express otherwise, than he hath done in my Text. To prove this, I must have recourse to the Original, and not wholly

wholly depended upon our *English* Translation. For that he meant this of Bishops, it appears not sufficiently, and of them being dead, not at all, in our Translation. And yet from the Original, I see no reason to doubt, that our Apostle in this Text, meant no other but Bishops, and those departed this life.

For the Order of Bishops, it is described by those acts of *Ruling* and *Teaching*, in the words of our Translation; but it is much more expressly by the word *ἐπισκοποι* in the Original. For the meaning of which word, to whom should we resort, but either to the Greeks, in whose Language; or to the Jews, for whose immediate use this was written? Among the Greeks *ἐπισκοποι* is a general word, it signifies Rulers Ecclesiastical or Civil. In this Verse they take it for Ecclesiastical

a 4 Rulers :

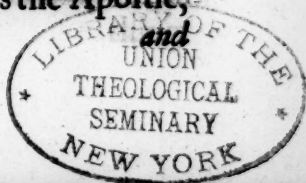
Rulers: So Chrysostom on my Text; and Oecumenious, *ὁ ἐπισκοπος*, the Apostle speaks of Bishops in this Verse. If the Jews would say so too, what could we have more? They do say it, as much as we have reason to expect. In their Traditional Language they call one of our Bishops *רַבִּי*, which in effect is the word in my Text. So then we have the consent both of Greeks and of Hebrews, that is, of them who had most reason to know the meaning of the word, that Bishops are meant by the word *ἐπίσκοπος* in my Text.

That the Apostle here speaks not of Living, but of Dead Bishops: of them that *Had the Rule* before *that* time, though 'tis rendred, that *Have*, in our Translation; it appeareth by other words in my Text. *Remember them*, says the Apostle; *What* those that are present? They

(11)

They are not the objects of Memory, but of Sense. Remember *οἱ ἡγούμενοι*, the good Bishops you have had: *οἱ τιμωμένοι*, them that have spoken to you, that have spoken their last, and shall speak no more in this world: *ἀναθεορῶντες*, considering, looking back, or looking up to *τὴν ἑκβασιν τὴν ἀναστροφὴν*, the end of their conversation. *Ἀναστροφή* signifies the whole course of this life, *ἑκβασις* is the end or period of it. Look back, says the Apostle, to your Bishops deceased, consider their end, or Exit, or going out of this world.

To confirm this, if any doubt, I shall desire him to compare this Verse with the 17. of this Chapter. In both Verses the Apostle speaks of the *ἡγούμενοι*, that is, of Bishops, as I have interpreted and proved. In the 17. he shews our duty to the living, Obey them, says the Apostle,

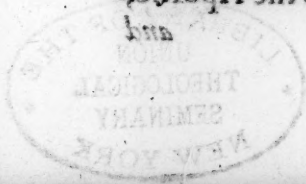


and Submit your selves for they watch for your soules. In this Verse he shews our duty to Bishops deceased: Remember them, and follow their Faith, considering the end of their conversation.

I think no more needs to be said, to shew the scope of my Text, and how applicable it is to our present Occasion. It being clear that the Apostle speaks here of Bishops, and of them being departed this life.

I now proceed to the duties required at our hands; *Remember* and *Imitate*.

First, *Remember*. 'Tis a natural desire that men have, to be remembered when they are dead. We do not find it is so in any other creature: they desire to live as long as they can; but for ought we can judge, by any Indication, they have no regard to what shall come



come after. The reason is plain, for their Being determines with their life. But for man, among many other tokens of Immortality, he hath by secret Instinct, a Natural desire to be thought of, and spoken of in after-times. We see this, not only in them that are inflamed with the hope of a Future life; but even in those, that, for ought appears to us, know or think little of any more but the present.

What else made the Egyptian Kings lay out their wealth on Pyramids, and the like stupendous buildings? What moved the old Greeks and the Romans, with so much care & expence to leave Statues and other Monuments, with Inscriptions of their names? What meant those in the unlettered Nations, by the much harder shifts they have made to convey any thing

thing of themselves to Posterity. I need not seek for instances of this in remote Times and Countries, when we see 'tis so frequent in our Age, and perhaps no where more than in the City; for men of design, that think long beforehand; above all other things, to provide for this kind of Immortality. Some venture their lives, others wear out themselves, they do and suffer any thing to get estates: Not for themselves, that might be happier without them; nor so much for their known Heirs, whom they load with Entails, as for men whom they know not, but only hope they will be in after-times. For their inward thought is, that their houses shall continue for ever, and their dwelling-place to all generations: In they call their lands by their own names. This their way is their folly, and those that see it are such guides
 fools

fools to take after them, says *David*, Psal. 49. 11.

But if this design take, it must be in spite of God, who hath declared it shall not do. He will thwart wicked men. They that provide not for the true Immortality, shall lose their design in this shadow of it. Either their name shall be forgotten; God hath threatened *he will cut it off, he will blot it out, their memory shall perish with them*: Or if it survive, it shall be to their shame, *their name shall rot*, Prov. 10. 7. What they build for fame, shall be like *Absolom's* Pillar, which remains to this day; but the passers by throw stones at it, in detestation of his Memory: Such is generally, thought not always, the curse of God that pursues wicked men.

Whereas contrariwise, it is the Promise of God to the Just, *that*
they

they shall always be had in remembrance, Psal. 112. 6. And that their memory shall be blessed as far as known, Prov. 10. 7. Promises which, as all other of Temporal things, are to be understood with reservation to the Divine Oeconomy, to that wisdom of God which orders all things in the Government of the world. It becometh not the Majesty of him that governs all things, to break his course, and to work Miracles upon every particular occasion. 'Tis enough that he generally provideth that the same thing may be done otherwise, and declares it to those by whom it ought to be done. If they do it not, if their be a faileur in them; his Promises is not void, his word is not broken, since it was given with that condition : Which being not performed by them that were to have done it, he can make reparation

tion to those that suffer by it; yea, he hath done it already in this, that he hath given them that which this typifies. And what if they fall short of the shadow, when they have the substance, in a better and true Immortality?

The mean while we see what is required on our parts. As the servants of God, out of that store which he hath given us, We are to pay what he hath promised good men. 'Tis that which all naturally desire, but wicked men shall not attain; only to the just, God hath promised that we shall *remember* them, and he commands that we should do it, especially for good Bilhops departed this life.

Our remembrance of them doth not differ in kind, but in degree, from what we owe to the memory of others. 'Tis a duty we are to
pay

pay them above others, in our Thoughts, in our Affections, in our Words, and in our Actions and Lives.

First, In our *Thoughts*; 'tis not a simple *remembrance* that God requires; for that being an act of the sensitive soul, as I conceive, doth not directly fall under precept. For it is not in our power, to remember or forget, either what or when we please. But it is in our power, to do those acts which conduce to the exciting, or to the helping of our memory. This, is that which God requires at our hands, that we should endeavour to turn our minds towards such objects, and contemplate in them the gifts and graces of God: that as oft as we think of them we should acknowledge that good which was in them, and which we have received by their means: That we should

should pay them that honourable esteem which we owe to our spiritual Parents and Benefactors.

If we think upon them heartily in this manner, it will work something upon our *Affections*. We cannot but be sensible of the want of such men, and therefore grieved for our loss, when they are taken from us ; as the *Asian* Bishops were at those words of *St. Paul*, when he said, *they should see his face no more*. Though God intended it for their gain, whom he takes to himself, and he takes them in that time, which suits best with their Circumstances: Yet even then, we have cause to grieve for our selves, and for the presence and use of such men. How much more, when for ought we know, they are taken away for our sins? when for ought we know, it was because the age

b

was

was not worthy of them? for ought we know, 'tis in order to some Judgment of God, which will come the sooner when they are gone, when we have filled up the measure of our iniquities?

When *Elijah* was taken away in a very evil age, *Elisba* cried out, *O my Father, my Father, the Chariots and Horsemen of Israel!* What will become of *Israel* now thou art gone? We dare not think so highly of any one man. We have no such cause to despond of our Nation. When it is bad, we are to do our parts to make it better, to pray that God would send more Labourers into his Harvest, that he would double his gifts and blessings on those that are left.

And for those we have lost, we must resign them to God; both acknowledging his bounty in giving them to us, and submitting to his Will,

Will, in taking them to himself. So S. Bernard on the death of his Brother Gerard, Lord, says he, *thou hast given, and thou hast taken away; though we grieve that thou hast taken away, yet we cannot forget that thou didst give him.* Yea, we owe not only submission to God, but thankfulness too for their sakes who are delivered by this means from so great and such manifold evils, as continually hover about us in this life. From sickness and pain, from labour and danger, from sorrow, and fear, and care, and what not? being delivered from Sin which is the Cause, and from that Flesh which is the Center of all this.

They are past all evils else, that have overcome Death: They leave sorrow to us, who call our selves the living: Their life, the only true life, is immutable Joy, eternal

nal Rest, Peace, and Felicity.

Which if we seriously believe, if we desire to be with them, we cannot sorrow for our loss, without joy for their gain, and thanksgiving on their behalf, to that good God, *who hath given them the victory through our Lord Jesus Christ.*

But thus much we owe upon the death of every true Christian, tho' of never so mean a rank and condition. We are to be thankful to God for his mercies, and to profess it, as we are taught in the Offices of our Church; which have the same words of burial, for the meanest of our communion, as for those that are highest in their Graces and Gifts.

But there is a remembrance in Words that is due to these, and not to the other; namely, the due praise of those their excellent graces and Gifts; which though they have
not

not of themselves, but through the bounty and liberality of God, who is therefore to be chiefly respected and glorified, in all the praise that we give to his creatures: Yet since he is pleased to do them this honour above others, and to make choice of them whom he so dignifies; we are bound to allow it them, we are to follow God's choice, to give them praise whom he hath so qualified for it. Only with this care, that we do it truly, not to flatter the dead; and profitably, for the example and imitation of the living.

We have so much reason to do this, that they who had only reason to guide them, the *Gentiles*, upon the death of any eminent persons, had Orations made publicly in their praise. The *Jews*, without any particular Law for it, had honour done to the Me-

mory of Worthy persons at their Funerals, 2 Chron. 32. ult. The Rites of it are partly described, 2 Chron. 16. 14. They laid their dead in a bed full of the richest perfumes, which also were publicly burnt at the Interment. To which I conceive the Preacher alludes, Eccles. 7. 1. where he says, *A good name is better than precious ointment, and the day of ones death than the day of ones birth.*

When one cometh into the World, none knows how he may prove; if he do well in it, he goes out with this publick testimony. After which the *Jews* never mentioned such persons without a blessing on their memory.

But above all others, the Primitive Christians were very observant this way. They saw it was the Will of their Lord and Master, that the good work which was done

done upon him by *Mary*, should be kept in perpetual memory, and is therefore recorded in the Gospel. They saw how the works of *Dorcas* were shewn at her death, the Coats and Garments which she made for the poor. They saw what need there was of great Incentives, in those days, when Christianity was a most dangerous Profession. It is of no small force, to make men love a Religion, when they see it infuses excellent Principles, that it excites so suitable practices, that it is proof against suffering and death. And the experience of that power it hath in some, provokes and animates others to the same.

Upon these and the like considerations, and perhaps with allusion to that Text, where *St. John* is said to have seen the souls of the *Martyrs* under the Altar; They

had their *Memorias Martyrum*, their places of Worship where they placed the Altars over the bodies of their Martyrs. What, with any intention to worship the Martyrs? It was so suggested by the Adversaries, and as vehemently denied by the Christians of those times. By those of *Smyna*, in the undoubted acts of *Polycarpus*: *We cannot (say they) worship any other than Christ; We love the Martyrs as being followers of Christ; We celebrate the days of their passions with Joy; We do it both in remembrance of those Champions of God, and to train up and prepare others for the like conflicts.*

Besides this, which was peculiar to the Martyrs, they had a lower degree of remembrance, for Bishops and Confessors, and all other eminent persons departed this life: whom they not only praised in

in Orations at their Funerals, but writ their names in their Diptychs, or two-leaved Records, which containe in one page all the names of the Living; in the other, the Dead that were of note in the Church.

All these were recited in the Communion-Service: Where, as the Living for themselves; so for the Dead, came their Friends, and gave Oblations and Alms. Which, before they were distributed among the poor, were first offered up to God in a prayer, like that which we use for the Church Militant here on Earth. These Doles were their only Sacrifices for the dead: Only Alms to the poor, *with which sacrifices God is well-pleased.* And their prayers were not for any deliverance from pains; unless the Patriarchs, and Prophets, and the Apostles, and Virgin Mother of Christ,

Christ, were in the same pains too, and needeth the same Deliverance. For they were all mentioned alike, and together, as it is to be seen in the ancientest Liturgies.

Among all these Innocent Offices, and Rites of the Primitive Christians, was there any thing of prayer for souls in Purgatory? Was there any thing of prayer to Saints departed this life? Was there any foundations for those superstitious Observances, Of adoring their Reliques, of Prostration to their Images, of Pilgrimage to their Shrines, of making Vows, of saying Masses, of Offering to them, and the like? The Papists say there was, they plead the practice of the Church for it, they wrest places of Scripture to their purpose. Nay, the *Rhemists* and others, alledge this very Text, without which I should not have mention'd them at this time. But

But as the Learnedst men among themselves have been so just not to charge this upon my Text, and some of them confels they have no ground for these things in any one Text of Canonical Scripture : So they would do us but right to acknowledg , that none of these things were practis'd for some hundreds of years after Christianity came into the world.

In those Primitive times all their Offices for the Dead, were, either to give Testimony of that Faith in which they dyed, and that death had not dissolv'd their Communion with the Living : or they were to bless God for their holy Life, and happy death : or to pray to him, not for their deliverance from Purgatory, of which there was no Faith in those times ; but for the Increase of that Good which they believ'd them to be possess of already, or
for

for the Attainment of that farther good which they thought they were sure of, namely, for their speedy and happy Resurrection, for their perfect discharge at the day of Judgment, for the Consummation of their bliss with their own, in the Kingdom of Glory.

Not to say how the Fathers differ among themselves in these particulars ; or how many of these particulars are omitted in the Roman Church as well as ours ; it is enough that here is nothing makes for them, but much against those their Errors and Corruptions. All that is agreed on all hands, or that we find in the Practice of the first Ages, being sufficiently contain'd in those Offices of our Church ; in the prayer for the Church-Militant, in the Collect on *All-Saints* day, and in the Office for the burial of the Dead ; where we pray, *That*
it

it would please God of his gracious goodness, shortly to accomplish the number of his Elect, and to hasten his Kingdom, that we, with all those that are departed in the true faith of his holy Name, may have our perfect consummation and bliss, both in body and soul, in his everlasting glory.

Lastly, Remembrance in Action is the other duty enjoyn'd in my Text, *μιμνήσκειτε τὴν πίστιν*, Imitate their Faith, that is, their Christian profession and practice, their whole Life and Conversation, according to their own belief of that word which they have spoken.

The Reason of this duty is plain: for it is our business in this world to recover the Image of God in which he created us; to be like him here in Righteousness and Holiness, that we may be like him hereafter in Glory and Happiness.

To

To this End, God has given us those Lineaments of himself, which are written sufficiently in our Nature, but more fully and distinctly in Scripture. In which Scripture, he so oft and so vehemently requires us, *Be ye Holy, as I am Holy; be ye Just, as I am Just; be ye Merciful, as I am Merciful; be ye Pure, as I am Pure; be ye Perfect, as your heavenly Father is Perfect.*

This good Word of God, which was given by the Prophets and Apostles, is still inculcated on us by them *that speak to us the Word of God.* Which Office being primarily of Bishops, as appears in my Text, They are first and above all others to conform themselves to it, to shew others how possible and how practicable it is.

Our Apostle suppos'd this in those Primitive Bishops in my Text.
God

God requires it of all that succeed them in the Church. So of *Timothy*, though he were young in Age, yet being in that Place, *Be thou an Example to believers in word, in conversation, in spirit, in faith, in truth*, 1 Tim. 4. 12. and in the last Verse, *Take heed to thy Self, and to thy Doctrine: Do this constantly and continually, and so thou shalt save both thy self and them that hear thee.*

Whether they do this or no, they are our *Teachers and Rulers*; therefore in the 17. Verse of this Chapter, while they live, we must *obey their Word, and submit to their Government.* When they are dead, both for what they are, and were, we may do well to say no ill of them; and since we can say no good, e'en forget them, and leave them to God.

But

But if they are such as they ought, which the Apostle supposes in my Text, if they live as men that believe themselves what they say : 'Tis our duty not only to *submit* and *obey* them while they live ; but also to *Remember* them when they are dead : *Remember* them, in our *thoughts* , with that honour they deserve ; In our *Affections* , with a due sense of our loss, and their gain : *Remember* them *in words* , with the just praise of their actions and lives : In our prayers to God , with due thankfulness for their graces and gifts in this life, and for the glory they receive after death : Lastly , remember to *follow* them in that holy way, which leads to so happy an end : In our Apostles words, *follow their Faith* , considering the event, the blessed end of their good conversation.

What

What my Text says in general of Bishops deceased, 'tis most easie to apply. I know it hath been done all this while, by them that knew the virtuous and great mind that lately dwelt in this body. They know the truth of all I shall say, and much more that might be said in his just commendation. But the little I can bring within the time I have left, being said from many years experience, will at least stir up those that knew him not, to enquire; and if they find these things true, they know their duty of *Remembrance and Imitation*.

I shall not be minute, in drawing all I say under these heads: for I speak to them that can distinguish and sort things, as they belong to the one, or to the other.

c

To

To begin with the Natural endowments of his Mind; I cannot think of him without just reflection upon that Paradox of the Equality of Souls. He was surely a great Instance to the contrary, having that largeness of Soul in every respect, which was much above the rate of ordinary men. He had an Understanding that extended to all parts of useful Learning and Knowledge; a Will always disposed to Great, and Publick, and Generous things. He had a natural aversion from all idle speculations, and from the eager pursuit of small and frivolous designs. In great matters, he judged so well, that he was not usually surprized with events. He pursued his intentions with such equalness of mind, that he was never carried

ried beyond the calmness of his Natural Temper, except through his zeal for Publick good, or where his Friend was concerned.

What he was in his Studies, I have reason to know, that have often been tried with studying with him. He was indefatigable, and would have worn himself out, if he had not been relieved with multiplicity of business. However, he impaired by it, a Body which seemed to have been built for a long Age, and contracted those Infirmities that hastened his death.

The effect of his Studies, in his Preaching and Writings, are sufficiently known, and would have been much more, if God had given him time.

As for his Preaching, it was sometimes famous near this place, though he sought rather the profit, than the praise of his hearers. He spoke solid truth, with as little shew of Art as was possible. He exprest all things in their true and natural colours; with that aptness and plainness of Speech, that grave natural way of Elocution, that shewed he had no design upon his hearers. His plainness was best for the instruction of the simple; and for the better sort, who were in truth an Intelligent Auditory, it was enough that they might see he had no mind to deceive them. He applied himself rather to their Understanding than Affections. He saw so much of the beauty of Goodness himself, that he thought the bare shewing of it was enough.

to

to make all wise men, as it did him, to be in love with it.

In his Writings he was judicious and plain, like one that valued not the circumstances so much as the substance. And he shewed it on whatsoever Argument he undertook; sometimes beating out new untravell'd ways, sometimes repairing those that had been beaten already: No Subject he handled, but I dare say is the better for him; and will be the easier for them that come after him.

If in these he went sometimes beside his Profession, it was in following the Design of it, to make men wiser and better, which I think is the business of Universal Knowledg. And this he promoted with much zeal and sincerity, in hope of the great Benefit

nefit that may accrue to mankind.

It was his aim, as in all things, so especially in that which, I conceive, is much more censured than understood; I mean, in the design of the Royal Society. He joyned himself to it with no other end, but to promote Modern knowledg, without any contempt or lessening of those great men in former times. With due honour to whom, he thought it lawful for others to do that which, we have no reason to doubt, they themselves would have done if they were living.

I would not seem to excuse that which deserveth commendation and encouragment; or to commend other things for want of Subject in him. Therefore leaving this Theme in better hands, I pro-

I proceed next to speak of his Virtues and Graces ; and these the rather , as being both to be *remembered* and *followed*.

And in speaking of these, where shall I begin? Nay, when shall I end, if I say all that may be spoken? I think it not worth while to speak of those that are Vulgar, though he had them also in no common degree: Nor would I seem to make any Virtue a Propriety. But there are those which are not common to many, and were generally acknowledged to be in him; though they appeared not so to some other men, as they did to those that intimately knew him.

His Prudence was great, I think it seldom failed in any thing to which he applied himself. And yet he wanted that part, which

some hold to be essential ; he so wanted Dissimulation, that he had rather too much openness of heart. It was Sincerity indeed that was Natural to him ; he so abhorred a Lye, that he was not at all for shew ; he could not put on any thing that look't like it. And presuming the same of other men, through excess of Benignity, he would be sometimes deceived, in believing they were what they seem'd to be, and what he knew they ought to have been.

His greatness of mind, was known to all that knew any thing of him. He neither eagerly sought any Dignity, nor declined any Capacity of doing good. He look'd down upon Wealth, as much as others admire it. He knew the use of an Estate, but did not covet it. What he yearly received
of

of the Church, he bestowed in its service. As for his Temporal estate, being secured against want, he sought no farther, he set up his rest; I have heard him say often, *I will be no richer*; and I think he was as good as his word.

As for Revenge, how could it enter into the breast of him that hated nothing but that which makes us hateful to God? I say not but he had a sense of personal injuries; and especially of those that reflected upon his name, when they proceeded from those that had good names of their own. What others said, he despised; but by those he would often wish he had been better understood: That he was not, he bore as his misfortune; he would not requite them with the like, but mention'd them with all due Respect, and was always ready

dy to oblige them, and to do them good.

Yet it was not so desirable, (I say not to be his Enemy, for He did not account them so, but) to be at those terms with him, as to be his Acquaintance or Friend. They that were never so little familiar with him, could not but find as well Benefit as Delight in his conversation. His Discourse was commonly of useful things; it never caused trouble or weariness of the Hearer. Yet he would venture to displease one for his good; and indeed he was the man that ever I knew, for that most needful and least practised point of Friendship. He would not spare to give seasonable reproof, and wholesome advice, when he saw occasion. I never knew any that would do it so freely, and that

that knew how to manage that freedom of speech so inoffensively.

It was his way of Friendship, not so much to oblige men, as to do them good. He did this not slightly and superficially, but like one that made it his business. He durst do for his Friend, any thing that was honest, and no more. He would undertake nothing but what well became him, and then he was unwearied till he had effected it.

As he concerned himself for his Friend in all other respects, so especially in that, which went nearest to him of all earthly concerns. He would not suffer any blot to be thrown, or to lie upon his Friends good Name, or his Memory. And that Office I am obliged to requite, in giving
some

some account of that which has been spoken by some to his disadvantage.

I shall neglect, for he did so, any frivolous reports, but that which seems to have any weight in it, as far as I have observed, is, that he had not that zeal for the Church, that they would seem to have that object this. He seemed to look upon the Dissenters with too much favour to their persons and ways.

As to the persons: No doubt that goodness of Nature, that true Christian Principles, which made him willing to think well of all men, and to do good, or at least no hurt to any, might and ought to extend it self to them among others. But besides, he was inclin'd to it by his education under his Grandfather Mr.
Dod,

Dod, a truly pious and learned man; who yet was a Dissenter himself in some things.

Not that he had any delight in contradiction, or could find in his heart to disturb the peace of the Church for those matters. He was so far from it, that as I have frequently heard from this his Grandchild and others, when some thought their Dissents ground enough for a War, he declared himself against it, and confirmed others in their Allegiance: He profest to the last a just hatred of that horrid Rebellion. Now his Relation to this man, and conversation with those of his Principles, might incline him to hope the like of others of that way. And when he found them farther off from the unity of the Church, he might possibly overdo, through the vehemence
of

of his desire, to bring them off of their Prejudices, and to reduce them to the Unity of the Church; in which his Grandfather lived and dyed: Why might he not hope the same of other Dissenters?

As for himself, he was so far from Approving their ways, that in the worst of times, when one here present bewailed to him the Calamities of the Church, and declared his Obedience even then to the Laws of it: He encouraged him in it, he desired his friendship, and protected both him and many others, by an interest that he had gained, and made use of chiefly for such purposes

How he demeaned himself then, is known in both Universities; where he governed with praise, and left a very grateful Remembrance

brance behind him. How in the next times since, I cannot speak in a better Place. And when I have named this City, and the two Universities, I think he could not be placed in a better Light in this Nation. There were enough that could judge, and he did not use to disguise himself; I appeal to you that conversed with him in those days, What zeal he hath exprest for the Faith, and for the unity of the Church: How he stood up in defence of the Order and Government: How he hath asserted the Liturgy, and the Rites of it: He conformed himself to every thing that was commanded. Beyond which, for any man to be vehement in little and unnecessary things, whether for or against them, he could not but dislike; and as his free
man-

manner was, he hath oft been heard to call it Fanaticallness. How this might be represented I know not, or how his design of comprehension might be understood.

Sure I am, that since he came into the Government of the Church, to which he was called in his Absence; he so well became the Order, that it out-did the expectation of all that did not very well know him. He filled his place with a goodness answerable to the rest of his life; and with a Prudence above it, considering the two extrems, which were nowhere so much as in his Diocess. Though he was as before, very tender to those that differed from him; yet he was, as before, exactly conformable himself, and brought others to Conformity, some

Emi-

Eminent men in his Dioceſs. He endeavoured to bring in all that came within his reach, and might have had great ſucceſs, if God had pleaſed to continue him.

But having given full proof of his intentions and deſires, it pleaſed God to reſerve the fruit for other hands, from which we have great cauſe to expect much good to the Church.

He was in perfect Health in all other reſpects; when a known Infirmity, from an unknown cauſe, that had been eaſier to cure, than it was to diſcover, ſtole upon him, and ſoon became incurable.

He was for many days in a proſpect of Death, which he ſaw as it approached, and felt it come on by degrees. Some days before he died, he found within
d him-

himself, as he often said, a *Sentence of Death*. In all this time, first of Pain, then of dreadful Apprehensions, at last in the presence of Death; Who ever saw him dismay'd? Who ever found him surprized? or heard a word from him, unbecoming a wise man, and a true Christian? It was my infelicity to be so engaged, that I could not duly attend him; and so deceived with vain hopes, that I believed him not dying, till he was dead. But at the times I was with him, I saw great cause to admire his Faith towards God, his Zeal for his Church, his Constancy of Mind, his Contempt of the World, and his Chearful hopes of Eternity. I have heard much more upon these heads, from those that were with him. Some
of

of you may have heard other things from other men. It hath been the way of our Adverſaries to entitle themſelves to dying men, even thoſe, whoſe whole life was a Teſtimony againſt them. Thus after the Death of our Famous Jewel, the Papiffs were pleaſed to ſay, he dyed of their Religion. *Militiere* hath ventured to inſinuate the ſame, of our late King of bleſſed and glorious memory. Mens Tongues and Pens are their *own*, but leaſt they ſhould abuſe them and you, and the Memory of this worthy Prelate, as they have abuſ'd others, (though nothing needs to be ſaid to ſuch groundleſs Calumnies) I declare, and that upon moſt certain grounds, That he died in the Faith of our Lord Jeſus Chriſt, and in the

Communion of the Church of
England as it is by Law establish-
ed.

He died only too soon for the
Church, and for his Friends. But
for himself he had lived long
enough. He has lived long e-
nough that dyes well. For what-
soever he wants of that which we
call Time, it is added, though it
adds nothing to Eternity.

As for us that are now to try
how we can bare the want of
those many blessings we enjoyed
in him; What shall we say?
We must submit to the Will of
God. Our Comfort is, that we
shall follow; and come together
again in due time. Till when,
Farewel pious and virtuous Soul,
Farewel great and excellent man,
Farewel worthy Prelate and faith-
ful Friend. We have thy Me-
mory

mory and Example , Thou hast
our Praises and our Tears. While
thy Memory lives in our Breasts,
may thy Example be fruitful in
our lives: That our Meeting a-
gain may be in Joy unspeakable,
when God shall have wiped away
all Tears from our Eyes.



ADVERTISEMENT.

Sermons preached upon several Ocasi-
ons, by the Right Reverend Father
in God , *John Wilkins* , D. D. and late
Lord Bishop of *Chester*: Newly published
this present year, 1682. By Dr. *Tillotson*
Dean of *Canterbury*.